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Of the Church · By the Church · For the Church

Luther League Review

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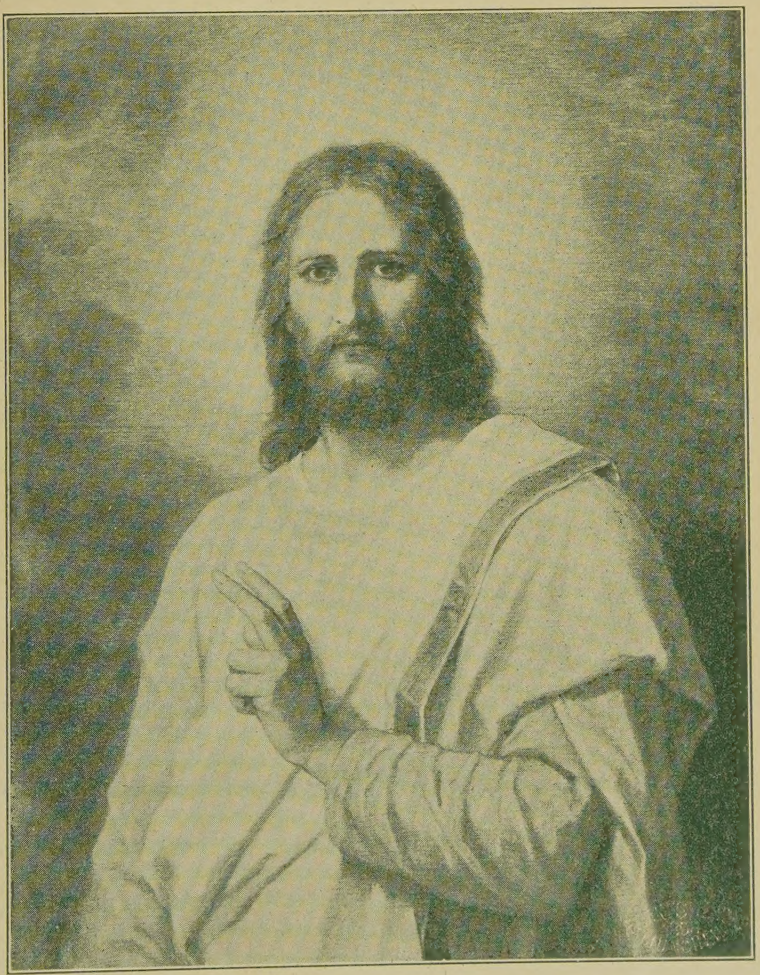

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LUTHER LEAGUE REVIEW

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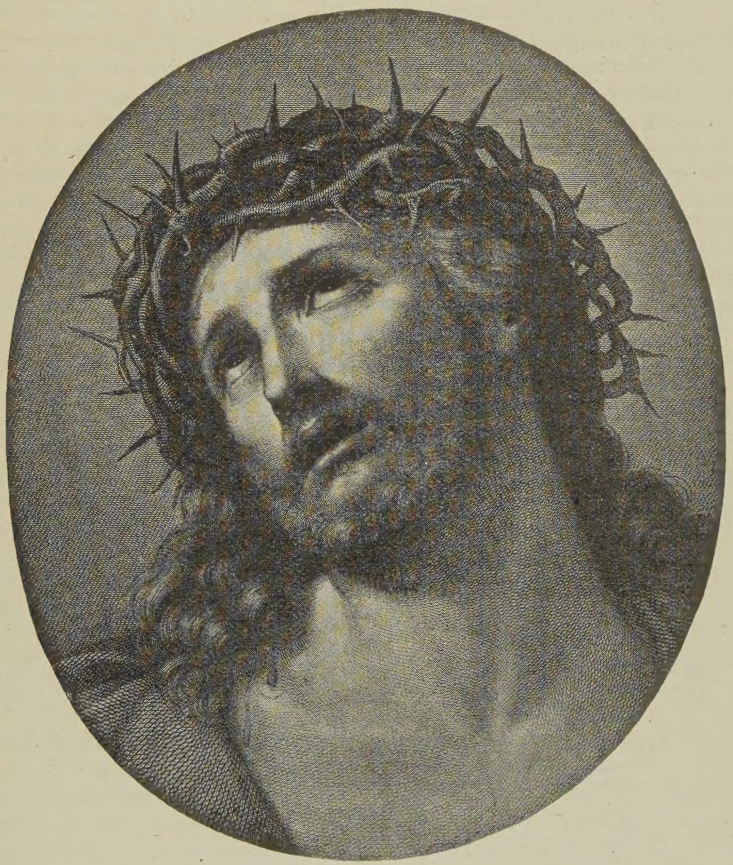
Of the Church—By the Church—For the Church

Luther League Review

"Self Denial"

BY MAY BURKEMAN

AND he said to them all, "If any man will come after me, let him deny himself and take up his cross and follow me." Here we have Christ's own words, that if we wish to be recognized as His disciples we must practice self denial. Without it, no one can be a Christian.



What does self denial mean? We no longer belong to ourselves, but have been "bought with a price." We dare not follow our own inclinations, but must do the will of Christ. If the desires of our heart are contrary to God's will, the decision must be in His favor. There can be no half hearted denial of the flesh, "for no man can serve two masters."

A Christian's life is one of self denial, but especially should this season of Lent be one for crucifying the flesh, for special acts of

charity and devotion, and for giving up certain things that might tend to draw our hearts from God, and for placing the heart in a purifying process to cleanse it and draw us nearer to Christ.

Probably some one will raise the question, "Should this not be our aim at all times? Why make Lent a special season for this?" Simply because it is good to have a special time marked out for a special purpose. As American citizens we are loyal to our country at all times, but we have set apart special days for special acts of loyalty and remembrance, such as Independence Day and Thanksgiving Day. We should always remember Christ's death and resurrection, yet the Church has set apart Good Friday and Easter, so that we can make the Lenten season one of special self denial. This does not consist in making a list of all the things you are going to deny yourself of, and when Lent is about half over, begin wishing that Easter were here. Nor does it consist in giving up various amusements, and then remarking, as I heard a person, "Well, I am glad Lent is here; it is about the only time I have to get a good rest." Rather make some denial that will cause you to feel that you are bringing your body into subjection, not making yourself ill, but feeling that you are making this self denial to learn self subjection.

Genuine self denial means much more than giving up a pleasure now and then, and making an occasional sacrifice for our religion. It means the setting aside of ourselves and the giving up of all our desires and affections to God's will. This denial of self and the bringing of our being into harmony with Christ is but poorly accomplished here on earth. Only in the final day shall we be made perfect like Him, but if that transformation is to take place then, it must begin on earth.

Self denial also involves the giving up of those things which, though innocent in themselves, expose us to temptation or imperil our salvation. Then again, we should always be willing to forego our own comfort and pleasure to avoid giving offense to others, thereby leading them astray by our example.

The Christian's life is described in Scripture as a race for the crown of life. Temptations constantly beset us. We must, therefore, give up everything which would weaken us in our race or interfere with the performance of our duty. Anything that would tend to lessen our chances of winning should be willingly sacrificed.

Self denial is and must be practised by those who wish to succeed in earthly contests. Take, for instance, the runner, the oarsman, and all others who participate in athletic contests. They dare not gratify their every desire, but go through the most rigid course of training in order to win. Their bodies and minds must be brought to the highest possible state of efficiency. They willingly deny themselves, knowing full well that they must subdue themselves before they can hope to surpass others. We should certainly be willing to deny ourselves as much for the sake of winning eternal salvation as they do for a temporary reward, or fame for a day. "Now, they do it to obtain a corruptible crown, but we, an incorruptible." We can hope to win nothing, either material or spiritual, by living at ease, consulting our own pleasure and gratifying our every desire.

In this pampered age of luxury, the virtue of self denial is very rare. Even among those professing to be Christians there is grumbling and complaining about the hardships involved in making some small self denial for their own spiritual welfare and the cause of Christ. Our own personal ease and comfort are too often placed above the soul's interests and Christ's kingdom. We were not placed in this world for the gratification of our own desires, but for the purpose of doing the greatest amount of good with our talents and possessions.

Your station in life and your surroundings determine the kind of acts of self denial you can practice. One will have to deny himself in one way and another in another way. Every day occasions come to us when we can practice this Christian virtue; in fact, sometimes there are more occasions than we care to acknowledge. We are to be thoroughly unselfish, placing ourselves in the background and caring above all things for His will and the welfare of others.

The Saviour is the one perfect example of self denial after which we should aim to shape our lives. He forgot Himself entirely in His desire to do the will of Him who sent Him, and promote the happiness of men. He left His heavenly home; was tempted and tried here on earth, and His sufferings finally terminated in the cruel death by crucifixion, in order to secure our eternal life.

It was the prospect of seeing the human

race redeemed from sin and eternal destruction that encouraged Him to go forward. The prospect of our reward should encourage us also. All the self denial and sacrifice involved in faithfulness to Christ are not to be compared to the reward which He has in store for the faithful.

This thought was the comfort of St. Paul, so distinguished for acts of self denial, and he joyfully declares, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not me only, but to all them also, that love His appearing."

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Duty and Obedience

BY MAGNUS JOHNSON,
Corresponding Secretary Iowa Central Luther League.

When speaking of duty we think of something which we ought to do, or are required to do, but which nevertheless can be and is often left undone.

Duty is one of the watchwords of life. No one can live a true and successful life without striving to do their duty. A person that never shrinks from doing his or her duty is considered by nearly everybody to be possessed of one of the greatest elements required in the formation of a true moral character.

The moral law, as given us by God, teaches us to do that which is good and abhor that which is evil; hence our duty is to keep this law and do that which is honorable and right. There is no law that requires of man to do that which is evil.

No one can keep this law fully, and no one is so morally good that he can keep this law to its fullest extent and be perfect. If such had been the case there would have been nothing to strive for, nothing to work for. There would have been no need of a law, for everybody would be perfect as they were before the "fall of man."

Let us look at this from a spiritual standpoint. The same law confronts us; we meet the same conditions. How much meaning lies in the words, "keep His Commandments." We may ask this question: "Since God requires of us as our duty to keep His Commandments, and since we are not able to do this fully, are we then doing our duty?" Here a very important question confronts us. It is a question which should bring us to think more of our inability and strive to be more zealous to do our duty.

God is almighty and wise, and in His infinite wisdom, He has required of us that we should strive to keep His Commandments, knowing that we were unable to do this of our own strength; but has, nevertheless, put it as a requirement in order that we may strive to obey the commands of God and be obedient to the calls of duty.

Now, since we cannot do our duty fully and attain to righteousness by fulfilling the law, God has provided another way by which we can do our duty. In Eccl. 12-13 we read: "Fear God and keep His Commandments." Here God has placed "keep His Commandments" only as a secondary condition to "duty." He says: "Fear God," and then "keep His Commandments." Consequently we may draw this conclusion, that to "fear God" is the most important thing in doing our duty.

There is one thing that God desires to possess within us, and that He seeks after continually, namely, our heart. God works in a wonderful way, yet in a most reasonable way. If we desire to find favor with a person and win their confidence, we exercise toward that person the greatest of all powers, "Love." Likewise, God also uses the same method, but in a greater degree. No one has or will love as God has loved us. What a glorious thought. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Isn't this a manifestation of sincere love? In trying to gain our heart and soul for Him, God, therefore, exercises His love to us in order to soften our heart and secure our love in return, and thereby He comes into possession of our heart, for with "love" goes the heart. If God can secure our love and heart, it will not be hard for us to do our duty. "Love" is a great power, and if it is a true love it will reveal to us our weakness and our inability to obey the commands of God, but at the same time we will feel a longing to strive and do so as

far as possible, which must come as a consequence of true love. On the other hand, God's love to us is still greater, as He sent His only begotten Son to fulfill the law in our stead, thereby giving us forgiveness for our sins and shortcomings, if we only fear God and love Him.

"Love" is the keynote to "Obedience." If we only let the love of Christ enter into our hearts, we shall find it easy to strive to obey the commands of God, for this must come as a fruit of love. I now refer to the true love for Christ for a true love, only, will always strive to do its duty.

We must, however, remember that no matter how true our love is, yet we cannot fully do our duty as we should, but we must strive to do it, and that is what God wants us to do. It will be useless to strive to obey God's commands without first letting the "love of Christ" enter into our hearts; but if we let the "love of Christ" enter into our hearts, our love will and must shine forth through obedience.

God wants true workers. This is one of the duties that has been placed upon each and every one who loves Christ. While we consider this a duty, yet we may look upon it as a privilege, for it is indeed a privilege to be able to do something for Him who has loved us so dearly.

God's commands are many, it is true, but yet they are all so closely related that we may look upon them as only one. And that is, "Fear God," for in so doing we have the "keynote" to all the others.

As members of the Luther League, we are placed in the Church to work for Christ. We are not placed there to be idle and simply bear the name "Christian." A great responsibility is placed upon us, and if there is any time we need to pray for the Spirit's guidance it is in performing our duties in the Church and in the League.

Every Luther Leaguer should be a true Christian, for unless we have the "love of Christ" abiding in our hearts, we are not fit servants for Him.

What does the work consist in? What must we do as members of the Luther League? These questions I will leave with each individual to solve. You can do it only by asking God for the Spirit's guidance to direct your thoughts and actions, and if you have the true love of Christ you will always find some work to do for the Lord. But, in asking for the Spirit's guidance, we must not only ask for it, but we must follow its guidance. Then, and only then, are we doing our duty in obedience to God's commands.

In conclusion I want to say this: Let us fear God; let the love of Christ enter into our hearts; let us consecrate ourselves wholly to the Lord; let us pray for the guidance of the Holy Spirit and follow its guidance, doing the will of the Lord; and if we sincerely do this it will lead us to do our duty and be obedient. Obedience to the calls of duty must come as a fruit of love.

JEWELL, Ia., June 20, 1908.

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Lent Is the Time

1. For the zealous to be inspired to greater zeal, to better service, to more constant watchfulness. None are so good that Lent can't be helpful to them; none so perfect that they don't need Lent; none so holy that they'll not be made holier by the right use of Lent. It's a season full of blessings for the best of people.

2. For those drifting to begin "to stem the tide," to row against the current and move up the stream even if the rate of moving be ever so slow at first. Anybody can drift. Any old dead stick can float down stream.

Lent is a little island where the drifting ones can land and gain strength for reversing their direction. To the people going down stream every sign on this island reads, "Right about face" and row hard back up the stream.

Lent gives one an opportunity to be something better than driftwood.

Will you get the good out of Lent, or will you drift down the current that flows at last "into midnight seas"?

3. For all people to use self-curbing and self-denial, to rally all the better things in their lives, to combine and concentrate all lines of energy and strength, to strangle the serpent and cultivate the heaven that's within them.

Have you been careless concerning the Cross, sluggish in service and lacking in love?

Are the wires down that carry your prayers and praise up to the Lord? Now's the time to pick up the broken lines and complete the currents that carry the power of the upper Kingdom.

Have you been stingy and locked your purse against the Giver of all good? Lent's the time for the gates of your pocketbook to stand ajar Godward so you'll have an offering for your Saviour on Easter morning.—Exchange.

Our Luther Badge

THE beautiful badge which Luther Leaguers wear because it has been adopted by them as their official emblem, is not necessarily restricted as far as its use is concerned to Luther Leaguers only. It is adapted from Martin Luther's coat of arms, and, therefore, belongs to the Church, and not to any organization within the Church in particular. May not Lutherans generally wear it as an appropriate symbol of the faith that is in them, and incidentally to show a desire for a better understanding between the different branches of the Church, for the figures and colors of this badge can well be applied to point out the reason, the way and the closer approach of a day when all Lutherans in this country shall be united?

If we begin with the blue field, on which rose, heart and cross are seen, it speaks of the infinite blue of heaven and suggests that we are looking to the one heaven, waiting for the *one* hope to which we have all been called. Should we not, then, seek to make our journey a common one in peace and unity? Our hope is the attainment of complete peace. Should not our way toward that peace be one which seeks peace and pursues it? In the very center of the blue our eye meets with the sharp contrast of the black cross. The hindrance to our walk in peace is the black cross of division. It is not a divinely superimposed cross. Man made it, as he made the cross which was laid upon Christ. As our Lord was weighed down and succumbed under the heavy wood, so His Church has been burdened, scattered and broken by the pressure of wood, hay and stubble that have been thrust upon her. The cross which Jesus bore was put upon him by his enemies; the cross which the Church has labored under most has not ben the affliction that enemies have caused, but the burden of separation which her friends have made her carry. It is not a cross which has the promise of consolation attached to it, but it is a cross which preaches the sinfulness of error, the wrong of schism and the transgression of sectarianism. Black as it is, the darkness is that of human blindness, perversity and stubbornness. It is the blackness of lies which men have believed rather than the truth. And yet it is this black cross, when it becomes the divine cross and the divine doctrine of the cross in its widest sense, which can form the rallying point of union. It is as we gather around the one cross of our Lord" that we find the true starting point of union and communion. The crucified Christ in the center would be the best beginning for approach for all Christendom, but especially for our Church. How great is our agreement in the doctrine of the one Lord! One we are in the "one faith" in this Lord and in its effect in the doctrine of justification by faith, about which there is no difference. "One baptism" we hold; one doctrine of the sacraments, which contain the ever present fruit and blessing of the cross. Thus the one cross as representing the unity which exists despite all differences, can be our common meeting place and that basis of agreement from which we can operate and grow into greater unity of spirit and faith. But the accomplishment of the approach depends very much upon not forgetting the red heart which embraces the cross. Only as we possess burning love can we hope for unity of faith. The reason that we have been so estranged is to be traced in great part to the lack of that charity which endureth, suffereth and hopeth for all things. If we come together in deeper love we shall not condemn at once, but understanding the peculiar difficulties and deformations of the past, which some of us have been subject to, we will in patience seek to raise those that lack to a higher standard of faith and life.

There is no denial or compromise in such educating love. The love of the strong can and should bear the weak, and the weak should suffer themselves to be borne. If we thus approach each other with the red heart we shall reach that true position which sacrifices no truth while allowing the necessary and just measure of freedom. Charity, the greatest of all virtues, is the most necessary of all. If the red heart would only become the powerful symbol of the present!

The white rose dare not be forgotten. It shall stand not as in English history as the sign of one party or as the ensign of contention, but as the emblem of all and the messenger of peace. Its purity shall remind us of the unfeignedness of conscience which must be joined to the red heart. Love must be, without simulation, true, honest, straightforward. Our motives, our purposes should bear the whiteness of the rose. First pure, then peaceable, ought to be our motto. The fragrance of honesty should fill the whole Church.

How much harm has been done by dishonest partisanship and unfair judgment! Too little has the real good in those not of the same connection been acknowledged, while their shortcomings and faults have been rejoicingly published. The sins of one's own division have been concealed and knowingly hidden; where there have been errors and misrepresentations in discussions they have not, even when pointed out, been openly and honestly corrected. One's own prejudice has been sustained in bitterest polemics at the cost of a pure conscience. What is needed is a white rose conscience. The impurity of dishonesty is a greater sin than defective doctrine. It is the greatest barrier to union. Let the white rose unfold its leaves encircling the red heart! Let the honesty of a pure conscience bear within it the flaming heart of love!

Again we return to the blue of hope, which has become true blue. It speaks to us that hope deferred is not hope given up. It proclaims the hopefulness of truth and the truth of hopefulness. In it we find the lesson that hope will not make ashamed, and that probably some day we shall see our fondest dream of union realized. Gold has its lessons. It speaks of being tried; it points to the refiners' furnace, but it also reminds of the Word of God more precious than gold—yea, than much fine gold. Our desires may have dross; our work may lack that refinement which the Heavenly Master desires. It must therefore undergo the test of trial, opposition, enmity, to accomplish its purpose. Union will not be reached without the searching process of God. It must come forth out of the furnace. Our ideas, the ore of our conceptions, must be melted. The baser admixture of human egotism and arbitrariness must be eliminated. God's truth alone, the pure, unmixed truth of His divine Word, must remain. That is the precious residue. It remains forever, and upon it let gold be built! Even silver and precious stones must rest upon the gold; and they are less than it. The trial by fire shall destroy the precious stones, even the most precious, the diamond shall turn to carbon; the silver so much alloyed shall be reduced in weight and value; but the pure gold shall lose nothing. The gold of the divine oracles remains, and a union which rests solely upon them is a union which will withstand all the storms and tests of time, down to the last great judgment.

Rowing to Church

The Finns are a good people. They are also good Lutherans, and for their faith and mother tongue hundreds have come to our land to escape the tyranny of Russia.

Much of Finland is island and peninsula, and most of the churches are so placed that they can only be reached by boats. The "church boats" will sometimes hold as many as one hundred persons, some twenty of whom row at a time.

It is the custom for every one to take a turn at rowing, and as the church is often far away, it is no unusual thing for the church boat to start on Saturday night, when the Sabbath is really supposed to begin. It is an interesting sight to see the peasants arriving at the waterside Saturday evening, when they start to their devotions, with their little bundles of best clothes.

They are all very friendly, and as they row to the church they generally sing; for there is no occasion on which a number of Finns meet together that they do not burst into song. Arrived at the church, they put up for the night at the homesteads round about; for the church is often some distance even from the village, or, if balmy summer, they lie down beneath the trees and take their rest.

When morning comes the women don their black frocks, the black or white head scarfs, take their Bibles, neatly folded up in white handkerchiefs, from their pockets, and generally prepare themselves for the great event of the week. When the church service, which lasts some hours, is over, they turn up their skirts, or more often than not, take off their best things, and putting them back into the little bundles, prepare to row home again.—The Lutheran World.

Dr. Holmes' Answer

A young man, ambitious for success, wrote to Oliver Wendell Holmes, asking three questions. The reply was:

"The three best books? The Bible, Shakespeare's plays and a good dictionary.

"To attain real success? Real work, concentration on some useful calling adapted to your abilities.

"Shall you smoke? Certainly not. It is liable to injure the sight, render the nerves unsteady, to enfeeble the will and enslave the nature to an injurious habit likely to stand in the way of duty to be performed."—Selected.

Our General Secretary

Extracts from Letters Received

SHANGHAI, CHINA, November 27, 1908.

THIS morning I went to the German Lutheran Church here and met the pastor. I had a Luther League talk with him, and gave him a Handbook and Junior Helper. He was much interested, and promised to see what could be done. This afternoon I did the same with a Swedish Lutheran minister. From Tsingtan, Hankow and Shanghai, China, the Luther League idea will go out into the Lutheran missions. The German pastor this morning told me he had heard of the Luther League, and was glad to get the literature. Tomorrow we sail for Hong Kong, and from there to Manila. We want to see the work on the islands under the American flag.

The mission work in China is interesting. We received a hearty welcome at our American Norwegian mission at Hankow. We addressed the people, Rev. Sovik translating for me. Yesterday we attended Thanksgiving service with the American colony in Shanghai. At 5 p. m. tomorrow we make our real start eastward, and hope to spend Christmas in Calcutta.

Another message, dated Hong Kong, December 3, says: "Yesterday we were at Canton. That is a typical old Chinese city, and is unique in its way. Its very narrow and dirty streets, its shops and bazars, its temples and its tombs are full of interest. A day in this city was full of sightseeing. Here we have a Lutheran mission. We are at the Basil mission. We will visit the Berlin mission and also the Rhenish mission of our Church. From here we go to Manila, return to Hong Kong, and on December 16 sail by the "Goeben" for Calcutta.

PENANG, STRAITS SETTLEMENTS,
December 26, 1908.

We arrived here on December 22, and were compelled to wait until December 27 for a ship for Calcutta. We were told we should make close connections here for Calcutta—how is this for close? It's about like we have found things out here in general.

The banks and business houses are closed until Monday. The Christmas holidays began on Christmas Eve. The "big dinner" here was on Christmas Eve, and they observe Christmas and Second Christmas Day. It seems to be an English custom.

At this place there are very fine botanical gardens. Some of the trees and plants are from tropical America. These gardens are maintained by the British Government. A waterfall is a fine feature of these gardens, which nestle against the mountain, and are sheltered by it.

Yesterday we attended Christmas services. The preacher was an Englishman, and a Christmas tree stood in the recess back of the pulpit. We enjoyed the sermon and Christmas service very much.

Thursday we took a ride of 156 miles on the cars, going to Kuala Kangsar and Taiping. The Sultan lives at Kuala Kangsar, and is maintained by the British. Both these towns are very pretty. The improvements made by the Government at both places are extensive and substantial. At these places we stopped for refreshments at "rest houses"; the meals were good and plain.

The Federated Malay States are very rich —said to be England's richest colony. I am told they have $12,000,000 invested in England and are free of debt. Two-thirds of the tin supply of the world comes from here. This is the statement of an English mines inspector, himself a Cornwall miner.

We saw great plantations of rubber, cocoanut and cane sugar. The rubber used is the Brazilian rubber tree. One company has 30,000 acres in rubber. But cocoanut plantations are regarded as the safest investment.

One of the pests out here is the white ant. It kills the rubber tree. Fifty thousand dollars have been offered, I am told, for a cure for this trouble.

Yesterday we were at Etiam. It is a suburb of Penang. Here built on the mountain's slope is the finest Chinese temple we have seen in the East on our trip, except the great temples at Peking. It was, however, by far the cleanest one we have been in.

At Hong Kong, at the Basil Mission, where we stayed, we met an English official who lives at Ipoh, and we were indebted to him for much valuable information about this country that is just being developed. For England has exercised a protectorate over it for only about a generation.

The missions are doing a truly wonderful

work in China. I wish our American Lutheran Church could be represented in some of these great Oriental heathen cities, and also in the Philippine Islands. Our Church has some good missions in Central China, but Lutheran Oriental mission work is largely confined to the church of the Fatherlands. In a short time we hope to be on our own India mission fields of Rajahmundry and Guntur. A Happy New Year and cordial greetings to all.

GUNTUR, INDIA, January 25, 1909.

January 17, addressed the Luther League in Rajahmundry. January 21, organized the Luther League in Reatachintala. We expect to organize a Luther League here tomorrow. We go to Tranquabar to see the beginning of Protestant missions, to Tanjore to see Schwartz's church, and at Madras we hope to meet Dr. Bauer, chairman young people's work, and get them to adopt for our Lutheran missions the name Luther League of India. Our mission here is as good as any in the Orient. We sail for Colombo on February 7 on North-German Lloyd steamship Eitel Frederick. I'm sure any one in our Church at home would be pleased with our mission here, but it needs many things they ought to have. Kind regards.

TRANQUABAR, INDIA, January 29, 1909.

I am writing in the most historic spot in modern Protestant missions—I am writing in the New Jerusalem Church in Tranquabar, and in full sight of Ziegenbalg's pulpit. He lies buried in this church in front of the altar. Outside in front of this church are the graves of missionaries. We were in the fort in which he was imprisoned. We have stood at the spot, now marked by a monument, where Ziegenbalg stood all day on his arrival, and which has been erected by native congregations. We have been in the room he used as his library and study. We have been in the old printing office and in the schools. Today at 6:30 p. m. we address the Leipsic Synod and other friends at the Seminary. We have been in the old State Church, which passed into the hands of the English when Denmark sold out to the English. We saw its old clock with a rope mainspring and the communion vessels that go back to the time of Lutheran control. Thirty-one missionaries, all men, are now before me, and they are discussing Hindu ethics. We arrived at 7:20 a. m., and rode 8 miles in a gutka or cart, sitting on green grass, and arrived at Pastor Zohme's for choto hazrah, and then went to church, and have been here all day. Kindest regards.

RAJAHMUNDY, February 27, 1909.

In this old fort, which is being repaired, and which is in full sight of the spot where Ziegenbalg stood all day awaiting a reception on his arrival, July 9, 1706, the pioneer Protestant missionary to India was imprisoned for a very minor offense in the eyes of the imperious governor. It was an act of tyranny. Ziegenbalg was confined near the kitchen, so that its heat might intensify the heat of the sun and add to his discomfort. A fine stone today marks the spot where Ziegenbalg stood when he first landed, and stood all day awaiting a reception to India.

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General Howard's Reward

A beautiful story is told of two great generals in the American Civil War. During General Sherman's last campaign in the South certain changes in commanders were made. General Howard was placed at the head of a special division. Soon after this the war closed, and there was to be a grand review of the army at Washington. The night before the review Sherman sent for Howard and said: "The political friends of the officer you succeeded are determined that he shall ride at the head of the corps, and I want you to help me out."

"It is my command," said Howard, "and I am entitled to ride at its head."

"Of course you are," replied Sherman. "You led the men through Georgia and the Carolinas; but, Howard, you are a Christian, and can stand the disappointment."

"If you put it on that ground," said Howard, "there is but one answer. Let him ride at the head of the corps."

"Yes, let him have the honor," said Sherman; "but you will report to me at 9 o'clock and will ride by my side at the head of the army."

Howard protested, but his commander's orders were positive. So that day, in the grand review, the man who had yielded his rights had a place of higher honor at the head of the whole army. It is ever thus—the meek inherit the earth; those who forget themselves and serve without striving for place, in the end receive the truest honor before both God and man.—Selected.

What One Boy Did About It

BY A. T. MICHLER.

CHAPTER III.

MRS. GREEN was the daughter of a well-to-do country farmer. She had married Mr. Green when she was twenty. Her mother and sister, as well as herself, were noted for their model housekeeping, and their baking was famous throughout Harriville. She had just finished baking a batch of sugar cakes some of which she brought to Charles as he was sitting on the veranda. "Mother," said Charles, I think I shall enroll in the classical course at the High. I have thought it over and think that is the course I would like."

"Are you fully convinced of this, Charles?" asked his mother.

"Quite so," answered Charles, "for I think I shall like it better than the scientific course. Father and I talked it over last evening and have come to this conclusion."

"Very well," replied his mother, "only so you will enjoy your work."

"Then, too, the classical course will allow me to enter any calling I may choose," observed Charles, "as father and Mr. Burns suggested in a talk we had at camp this summer. I tell you, mother, Mr. Burns is a fine man. In this matter of selecting the course he also helped me much. Think of the good times he shows us boys. Not every man would do for the boys what he has done."

"I am so glad, Charles, that you and the boys like Mr. Burns so. He has done much for you boys and I am happy to know the boys appreciate it."

"Talking about camp I must tell you one of the funny things which happened this summer. We boys made it a rule that if any fellow was caught blackening or painting another boy's face at night, for the first offense he was to be ducked in the swimming hole, for the second he was to run the gauntlet and get the paddles, and for the third bring all the wood and water for camp use for two days. You remember Robert Blum, the funniest and homeliest boy in our class. Well, one night, after all was asleep and quiet, he nicely blackened and painted in Indian style Mr. Burns' face. About 4 o'clock in the morning his success so amused him that he whispered to the fellow next to him: 'Jim—Jim—look at Mr. Burns.' Jim sleepily took a look, then began to laugh.

"'Who did it?' asked Jim. Bob laughed, then finally said he did it. The snickering got all the boys awake to see what was up. Well, it was the funniest sight you ever saw. The boys could not keep from laughing and laugh they did. But the *funniest* thing was Mr. Burns playing possum, hearing everything Bob said but pretending to be sound asleep. Since Bob couldn't keep everything to himself he was in it for fair and not only got the ducking but the paddles as well." At this point their conversation was interrupted by Jack Magee's presence. The two boys soon left for a walk during which their recent good times at camps together and their entrance into the High School were the chief subjects of conversation.

Charles Green duly entered the High School that month, enrolling in the classical course as decided. He found his work just to his liking. The freshman year soon passed without anything of special note happening, excepting that in all the school activities he took a deep interest. In the debating teams or literary clubs, as they were called, Charles took an exceptional interest, and many were the exciting times that first school year witnessed. During his sophomore year Charles was confirmed and became a member of the First Lutheran Church. As he wrote in his diary many years after: "This was the most important of all my school years. It was during this time that I was confirmed under the Rev. R. R. Jackson in the First Lutheran Church, being then sixteen years old. Of those times I have many precious and lasting memories. I shall never forget that Palm Sunday. The impressions of our beautiful confirmation service, the strong spiritual sermon of Dr. Jackson as he opened up the deep meaning of the text, 'For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?' and the working of the spirit of God in that service are with me still."

One Saturday evening Charles returned a book to Mr. Jackson, which his father had borrowed some time before, and then sat down to have a little chat.

"Well, Charles, how are things at the High School going?" asked Mr. Jackson.

"Very well," replied Charles. "I like the work and am glad I selected the course I did."

"Have you decided for a profession as yet?"

"Not quite," was Charles' reply.

"That means you have been thinking but have reached no conclusion."

"That's exactly it," replied Charles.

"What does father say?" queried Mr. Jackson.

"Well, father does not say anything definitely, but I know his secret wish is that I pursue the law and follow in his practice. As to that I'm not quite so sure that I would like the law. As to mother's wish I think you already know. She would like to see me a minister of the Church, but has never urged me one way or the other, so it's entirely up to me."

"I am glad things are as they are, for you are the one to decide. And in this don't be too hasty. But while we are talking upon this topic, Charles, let me also urge you to consider, along with the other professions, the Gospel ministry. I had a similar experience as you when a young man, and from an experience of twenty-five years in the Christian ministry I would not exchange it for any other profession the world has to offer. Charles, I know you as only a pastor can know you. I baptized and confirmed you. You have grown up in the Church a fine, clean cut, Christian boy, and you are the right kind of a boy to make the right kind of a minister. In the gymnasium you put your Christianity into practical use. I know you have influence at the High School because of your character. I know what Mr. Burns thinks of you. Now as to the ministry, let me give you a few reasons why you should consider it as a life work. First, to be a representative and preacher of the Lord Jesus Christ is the greatest of all callings a man can engage in. Second, in the pulpit the preacher has an influence for good unequaled by any one single man. Third, to touch life in its varied activities with the Gospel Message is a privilege peculiar only to the minister. Fourth, the close personal relation between pastor and people is a most delightful one. Fifth, since the Gospel is the only solution for the world's deepest needs, the minister's position is that of the most exalted. Sixth, his rewards upon earth are of that inner, lasting and soul satisfying kind, while the social and intellectual enjoyments are of the highest and best, which no other profession can give. So, Charles, with these few reasons let me urge you, as your pastor and friend, to consider the ministry as your life work."

This made a deep impression on Charles, and as he left Mr. Jackson's study for home he was in a quandary, not knowing which way to turn.

The decision of Charles' life soon came. One evening during his junior year at the High School Charles said to his father: "Father, I have finally decided on my life work and want to talk it over with you and mother."

"Very well, son. I shall be happy to do so, and since my presence is not needed at the office tonight I think we can spend an evening very profitably at home together, talking matters over."

"Well, father, I've decided for the ministry and shall continue my studies through High School and college with this end in view," said Charles.

"Well, *this is* a surprise, Charles," answered his father, quite astonished, not knowing at first what to say, while Mrs. Green simply smiled and nodded her head in evident approval.

"So you've finally decided, have you?"

"Yes, father. I've thought it over for two years, along with the other professions, and as I went along the desire for the ministry grew upon me. I have thought and prayed over this matter all along. I had a talk with mother quite a while ago. Mr. Burns, about two years ago, also talked to me about it, and this, together with the talk with Dr. Jackson several months ago, helped me to decide.

"Well, Charles, my son, I can say nothing against it. God bless you in it. Only be a minister filled with the spirit of the Master, who counted it a joy to serve, not to receive, and if you are thus filled you will be a successful pastor."

"I hope so," was Charles' simple reply.

"But, Charles," continued his father, "I guess I had better speak of *my secret wish* as to your life work. I had cherished the desire that you would decide for the law and follow me in my legal practice. It is multiplying and getting heavy, and I certainly looked forward to the day when you would come into the office in partnership, making it the legal firm of Green & Son, instead of Green. But such is not the way. If God would have you His

will be done. I dare not, even as a father, object to the ways of God."

"I am so glad you look at it in this way," spoke Mrs. Green. "God has blessed us richly, and the least we can do is to give Charles to Him in the ministry. If Charles has the qualities for true Christian service in our beloved Lutheran Church, let us gladly give him."

"Charles, you have our blessing," replied his father. "Your work in the High School has been commendable. Keep it up, and make yourself, in every respect, worthy of the Christian ministry."

Shortly after this Charles informed his pastor of his decision, also Mr. Burns. It is needless to say that they were all delighted, feeling that here was a young man who had the right stuff in him to make an efficient servant of the Church. No less pleased was Mr. Smith, the physical director of the parish gymnasium, to whom Charles was greatly attached and who had much to do with Charles' splendid athletic attainments.

Chapter IV.

The senior year at the high school found Charles a very busy young man. In addition to being editor in chief of the school paper, he was elected captain of the baseball team and class president. Throughout his entire high school course Charles was identified with athletics. In the first two years of the course he was on the various class teams, and in the Junior year he became captain of the high school basket ball team, which won for the first time the inter-prep school championship game for that year. In these positions Jack Magee was a close second, and beat Charles out in the race for captain of the track team. Both fellows were excellent students, liked by professors and classmates, and in these contests for the position of captain interest ran high.

Charles did good work on the school paper. His articles were usually good, and as editor he distinguished himself remarkably well. Throughout the entire course Jack and Charles remained firm and intimate friends. Jack selected a scientific course preparatory to the civil engineering course in college, and when he heard of Charles' decision for the ministry he was amazed. Although a good fellow, Jack's main desire was a good position with a fat salary, and from this standpoint could not understand the attractiveness in Charles' decision. Many were the arguments the two had on it. "Green, what do you see in the ministry, anyhow? A fellow like you, with the abilities you've got, to spend ten or twelve years in preparation for this profession, and then get only a $600 job when you're through. You're foolish. I say, you're foolish." "See here, Magee, you don't know what you're talking about. You count success by the number of cents you have, not by the amount of common sense. I question whether you've got the one or will get the other. The ministry is the most exalted and powerful profession in point of influence there is today. Life to be true is one of service. That should be every Christian's duty. True Christian service will bring a reward which can't be bought with money." "Well, I'll take the money every time," replied Magee, "and I guess you will, too, before you are through with it." "You may get the money, Magee, but you'll pay dear for it."

This was the parting shot of Charles as he turned the corner homeward bound.

Charles' college career was soon upon him. Having graduated third in his class from the high school, he looked forward to college with great interest. Jack and Charles were going to the same college, so the two were busy the early weeks of September packing up. The college of their choice was beautifully located in a small inland town. Their rooms had been selected beforehand, and soon they were comfortably fixed in the dormitories of the college. But of all days, the first day at college, as a freshman, is the most interesting. Mild hazing by the sophomores was customary, so the freshmen were subjected to more or less of this during the year. The night before the opening of college is the most exciting of all. It is then that the freshmen try to organize on college property, the sophomores being busy chasing the freshmen all over town, and, if possible, breaking up their meeting. Charles and Jack were in it. One of his first experiences was being chased by a crowd of sophs, who caught and locked him in a box car for several hours.

Charles made many friends his first year. Among them was his roommate, Harry Ferguson, a fine fellow and an excellent chum. Although preparing for a medical career, he was an earnest Christian fellow, so that Charles and Harry became intimate friends.

As in high school, so in college, Charles identified himself with the leading activities, but never allowed them to interfere with the

chief purpose of a college course, namely, thorough preparation for his life work. During his sophomore year Charles had offered to him and accepted the position of a teacher in a night school. This he kept throughout his entire college course, which enabled him to meet some of his expenses himself.

In all his dealings with the fellows at college Charles was a favorite with professors and students alike. As a sophomore it was now his turn to do a little hazing, and, as usual, his crowd of sophs went too far. They were caught in the very act by one of the professors and were cited to appear before the faculty. "Charles Green," began the Dean, after they had been ushered in, "are you one of the hazers caught last Thursday by Professor Perkins?" "Yes, sir." "You, Mr. Magee?" "Yes, sir." "And you, Mr. Ferguson?" "Yes, sir." "Then you three, it seems, were the ringleaders," stated the dean. "As to the part each took in this affair, Mr. Ferguson, what have you to say?" "I was present and helped, but did not suggest the hazing." "Well, Mr. Magee, what about you?" "I tied their hands behind their backs, but did not do the paddling." "Well, Mr. Green?" "Professor, I suggested the hazing and took the lead. I realize we went too far, and as far as I am concerned it shall not happen again."

The three were dismissed and because of their past good records escaped with a public reprimand in chapel.

The four years of college life were passing rapidly, while the summers found Charles busy in his father's office. In his junior year he won the oratorical contest, and in his senior year was elected captain of the football team against an unscrupulous but popular classmate. The last game Charles played was as memorable as it was magnificent. In the last quarter minute of play, when all was noise and excitement, and the college cheers were streaming from a thousand throats, Charles Green carried the ball over the line and won the game, which made the College of ——— the champion of the State for the third successive season.

The following June Charles Green graduated with honors. All through his college course the conviction of the Christian ministry as his life work deepened rather than diminished. His theological course passed pleasantly and rapidly. Charles Green was called into the ministry. The seed sown in boyhood grew. Today he is known as the Rev. Charles Green, a successful pastor of a flourishing Lutheran congregation in a Western city.

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Stick to Your Church, Boys

Boys, did you ever hear people say: "One church is just as good as another"? Now, that sounds nice and charitable, and I know that you all think that it is much better to feel kindly disposed toward other churches than to speak harshly about them. Only don't feel unkindly toward your own Church, and think that you must find nothing good in her that you dare speak about to others. You owe your Church vastly more than you owe any other church, and it would be just as unkind in you not to speak well of her as it would be for you not to speak well of the home in which you were born and reared.

Have you ever heard any one but an ingrate say: "One home is just as good as another"? It may sound charitable enough so far as other homes are concerned, but it does not sound charitable so far as your own home is concerned. I have my suspicion about the loyalty of any one to his own home who talks that way, and there is not much loyalty, or much charity either, in any one who says: "One church is just as good as another."

In the first place, it is not true, and no one should say, for the sake of appearing charitable, what he does not believe to be true. There is a vast difference in homes and there is a vast difference in churches. You would not care to be brought up in a Chinese, Japanese or Indian home, just as little as you would care to be brought up in a heathen church. You would not care to be brought up in a church where little is said about sin and where just as little is said about the need of a Saviour, and there are many such churches around us, churches that have the same Bible you have. It is not correct, therefore, to say that one church is as good as another, and hence it should not be said.

In the next place, if you believe that your Church is good enough for you, you should not be ashamed to let others know it. If you believe that she teaches what the Bible teaches and that she is a safe guide to point out the way to eternal life, then stand by your Church and let others know that you love her above all others, just as you love your own home above other homes. There is no bigotry in that—that is simply gratitude, loyalty, common sense.—Lutheran Young People.

Luther League Topics

Holy Week. April 4, 1909.

The Weeping King

Luke 19:41-44.

Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What does Jesus' weeping show as to Himself? Why did He weep? What do His tears tell us of Jerusalem?

Lessons for our own lives: What a tender Saviour we have. Heaven never saw a tear, yet here is the King of Heaven weeping. It shows the loving heart of Jesus. At this moment there seems less than at any former or later time to call for tears. It was not for Himself He wept. Pure pity is the fount from which these tears spring. He is true man. He must undergo every experience of humanity. Not to have known tears would be not to have known the life of man. Tears! Tears! The clouds of life distill them. The little babe, the old woman, the strong man, all know tears. Tears and curses, tears and prayers, tears of tenderness, tears of agony, tears of sympathy, tears of disappointment, tears over sin, tears dropping into graves—many sorts of tears there are, but all must shed them! One of the great contrasts and one of the greatest joys of Heaven is that there shall be no tears there.

Two things moved Jesus to tears in His life. Love and sympathy for His friends when with them He stood at Lazarus' grave. He knew that soon Lazarus would be restored to them. He wept only from sympathy. How much we lose by our failure to realize His sympathy for us in our sorrows! And here, the sight of a doomed city! A beautiful vision lay below Him. But He did not see the marble and the gold, but the eternal issues. The things that are invisible to us are the important things. He saw the brand of Cain; the sword that hung by a hair; the indictment of doom; the darkness to follow "her day." And He wept! Over her lost opportunities, her self-deception, the rejection of her only hope.

We should love these tears. "The tears of Jesus are the joy of the world." He wills not that any should perish. A revelation of our selfishness flashes from these tears—have we wept because souls are lost? He wept for those who wept not for themselves. Shall we weep not for Him, in this Holy Week, while we see His Passion? Let gracious tears, tears of contrition and of love, fall from our eyes at the foot of His cross!

Easter. April 11, 1909.

The Light of Hope

I Peter 1:3-9.

Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the Christian's hope? Why does the resurrection of the Lord lie at the base of the hope?

Lessons for our own lives: 1. Let us gaze on the light that streams from the empty tomb. Until the Easter morning the door of the tomb swung only one way. It closed in the form of the loved one from earth and earthly companionship. But now we know that it swings both ways, outward as well as inward. And when the angel hands turned it back, from the sepulchre a new light poured upon the world. Through the open door, we can see the light of heaven, the realm of life, the land where no darkness is. In that light we can behold that the old inscription of the grave is blotted out. We read no longer, "Leave hope behind, all ye who enter here!" Since Christ's blessed body lay there, and came forth again, new letters shine above the tomb, and tell of "a hope sure and steadfast, and entering into that which is within the veil."

2. Let us lay hold of the "hope set before us." It is a "living hope." It breathes with life, it quickens life, it touches our lives, their sorrows and bereavements. In the light that shines from the open tomb we see the hope that gives assurance of our forgiveness. The disciples had lost hope when the Saviour died. But when they saw Him alive, all the hopes they had cherished sprang, refined and clarified, into new, fuller life. If He had not risen, hope had lain, dead, in the grave, forever. But a living Saviour can save. The resurrection set the seal upon His life and death, His Word of promise and His complete atonement. Not without meaning is it said He "was raised again for our justification" (Rom. iv, 25).

In that light we see the hope of Heaven for us, "the forerunner, Jesus, entered" within the veil, "for us" (Heb. vi, 19, 20), and we shall come after Him, to see His face, and walk with Him in the land where there is no need of sun or moon, because the Lamb is the light thereof.

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In that light we see the hope of final victory. Our bodies shall rise, as certainly as His rose. We shall not be the prey of death, but shall come forth triumphant over death, as He did, and through His conquest of death. And with us those will rise who sleep in Him, as we behold Him who is our hope coming in the clouds. And so, together with them, we shall be forever with the Lord, and hope shall be lost in sight and glad fruition.

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1st Week after Easter. April 18, 1909.

Augsburg Confession, Art. XIII—The Use of the Sacraments

Gal. 3:26-27; I Cor. 11:27-30.

Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Show connection of Scripture lessons with Topic. For what use were the sacraments intended? How is that use to be attained? What error is reproved?

Lessons for our own lives: Let us apprehend the purpose of God in the giving of the sacraments. They are to be signs and testimonies of the will of God toward us. Not the elements, the water of Baptism, and the bread and wine of the Lord's Supper, but the sacraments themselves are signs. Baptism is a sign and testimony of the will of God that *you,* not men in general, but your individual self should be His child, know Him as Father, find the Holy Spirit your life breath, share in the divine nature, be in mystic union with the Triune God. It was instituted in order to awaken faith in you.

The Lord's Supper, likewise, is a sign and testimony that Jesus Christ died, not merely for all men, but for you, and that the will of God is that your sins should be covered by that blood shed for you, that your guilt should be atoned for and removed by the giving of His body on the cross; that you should find nourishment for your soul, strength for the Christian service and for the conflict, in the refreshment of the heavenly food and drink offered you in the Feast. It was instituted to confirm faith in you.

The two sacraments, thus, are signs and testimonies of God's gracious will to begin and to continue unto the end the good work in us. They give evidence of the abounding and unceasing love of God. They are manifestations of His complete provision for every need of ours, even of His condescension to the weakness of our faith, in that they add to the Word with its universal promises a means of particularizing to the individual God's care for each. They demonstrate God's will for the regeneration, justification and sanctification of every believer. Who can doubt when he sees this rich provision for our need?

Let us apprehend the necessity of receiving the sacraments with faith. What they are in God's purpose is clear. But they do not accomplish this purpose by the mere performance of the outward act. Baptism does not now save us, even if we resist its grace, or despise and neglect its gift. Faith must be added if we are to obtain that which God's will so graciously purposes to bestow. It is not true that the mere performance of baptism, or the mere reception of the Lord's Supper secures eternal salvation. Do we open our hearts to the work of the Holy Spirit as He comes through the Word and sacrament? That is the supreme question from the human standpoint. The sacrament is what it is because God makes it so, but what you obtain from it depends on the faith or unbelief with which you receive it.

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2d Week After Easter. April 25, 1909.

The Reformation in England

II Kings 18:1-8.

Some thoughts on the historical topic for the second week after Easter, collated from Dr. Jacob's "Lutheran Movement in England," by the Topics secretary.

Two very superficial theories concerning the English Reformation are current. One affirms that it was a movement originating almost entirely within the English Church and culminating in the assertion of its independence of the Church of Rome by the casting off of the yoke whereby for centuries it had been unjustly oppressed, but having little to do with contemporaneous movements in Germany. The other regards its religious character purely accidental and ascribes it altogether to the quarrel of the King of England with the Pope, overlooking the fact that the relation of Henry the VIII to it was a hindrance rather than an advantage, that it began against his will and received its greatest injury when he became its champion.

A careful review of the facts shows, first, that the evangelical leaven had been working in England for many years, and, secondly, that this latent power at length emerged into vigorous action and became a widely extended and deep movement, as it received support from the fearless testimony proclaimed at Wittenberg, and diffused among the scholars of England by the instrumentality of the press.

In the fourteenth century, already, the way

had been prepared for the coming Reformation. Wiclif, the "Morning Star of the Reformation," through his teaching, preaching, and translation of the Bible, sowed the seed that was scattered far and wide. Even as late as 1521 nearly 500 Lollards were arrested by the Bishop of London. Then, too, the Revival of Learning under the influence of Erasmus, who spent considerable of his life in England, also had its influence. Hence, the way was prepared, and Luther's act of October 31, 1517, was not altogether unexpected. Who first broke the silence and first uttered the protest, or in what form or what place it was to be given, no one, indeed, could divine. But many eyes were looking for the crisis, in which the oppressed conscience would speak with a power that could not be restrained. As Mr. Froude says: "The thing which all were longing for, was done; and, in two years from that day, there was scarcely a village from the Irish Channel to the Danube in which the name of Luther was not familiar as a word of promise and hope." Luther's works were imported into England in great numbers. Already in 1521, Archbishop Warham reported to Cardinal Wolsey the fact that the heresies of Luther had permeated the University at Oxford. And Wolsey made a demand that everywhere Luther's writings must be delivered to the authorities, which demand was ordered to be read in every church in the kingdom. In this same year Henry the Eighth earned the title, "Defender of the Faith," from the Pope, for attacking Martin Luther. Other English bishops and leaders made sweeping attacks upon the friends of the revived gospel, always tracing the movement directly to Wittenberg and to her teachers, Luther and Melanchthon.

But nothing could check the progress of the truth. It swept all obstacles before it. The students could not be suppressed. They studied Erasmus' Greek Testament and the works of Luther. They met together to study the Scriptures. They were ridiculed and persecuted. The house where these first English Lutherans met was called "Germany." The Bible was translated into the English tongue. Tyndale's dependence upon Luther is shown in Chapter II of "Lutheran Movement." Political complications now aided the Reformatory movement, again retarded it. Henry VIII attempted to secure political union with the Lutheran princes of Germany, without being willing to lay aside his Romanism. Correspondence and consultation between the English Reformers and the Lutheran leaders occurred frequently. Taverner translated the Augsburg Confession into English. The English Church was gradually groping its way.

Under Edward VI it seemed as if an Anglo-German Lutheran alliance might be secured. But a mysterious Providence interfered. Edward died and the reign of Bloody Mary began. (Luth. Movement, pp. 204-205.) The First Prayer Book of Edward VI shows plainly the Lutheran influence in the Book of Common Prayer of the Church of England and her daughter Churches. If those who controlled the work of the reorganization of the English Church, after many vacillations, at last failed (as they did) in a full appreciation and confession of the Lutheran faith, the results of the first glow of awakening love for the Gospel in England and of years of contact and negotiation with the leaders of the Lutheran Reformation in Germany, have not been without fruit, but have left their permanent record in the great ecclesiastical documents (Book of Common Prayer and 39 Articles) which are the pride of the English Church, nd upon which its very existence depends.

Turn where we may in the history or the worship of the English Church and its descendants, we meet at every step with what they owe to that memorable time, and to the incomplete and greatly embarrassed work of the first English Lutherans. But when we reach the time of the accession of Queen Elizabeth, the Lutheran element seems to have lost control. All elements were found in the Church; continual compromise postponed but did not avert division. Between Hierarchism and Puritanism, Lutheranism seemed to have been completely overcome. But it continued to live in the Liturgy and although checked occasionally started some evangelical movement which always fell short of a true and thorough reformation. The Puritan movement resulted in a two-fold development, one into the Church of the Westminster Confession (Presbyterian), the other (Independents) which sent the Pilgrim Fathers to America. In the Church of England and her daughters, the Episcopal Churches of other English speaking lands, to this day there remains a condition of doctrinal compromises, their unfortunate heritage from the days when their reformers were not willing to accept the Augsburg Confession as did the Churches of Denmark, Sweden and Norway.

(*Topic for May 2 on page* 33.)

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Editorial

The life of a Christian is like the Lenten season. The signs of mourning, grief and gloom would seem to indicate the defeat of the Church and the triumph of the world. Whatever the external appearance may be, mark what a difference of feeling there is internally. Every Christian knows that at the end of the season will come the time of rejoicing, of joy and gladness over the final triumph. To the world the Christian's life seems made up of gloom and sorrow, for he is at war with the world, and it seems as if he was meeting with constant defeat. But in that Christian heart there is a feeling of confidence which lends joy and peace to that life which the world votes a failure. The Christian knows that the time of mourning, that life is short, but at the end his career will be crowned with victory.

During the Lenten season more than at any other time of the Church year our highest efforts are called forth in the mighty work of saving souls. That we should be more active in Lent than at any other time is strange, but it may be attributed to the fact that at this time our attention is fixed more intently upon the work, the life, the suffering, passion and death of our Saviour. But recollections of them should ever be held green in our hearts and memories, and spur us on to higher and holier service at all times. Lent is a peculiarly fitting time for our Luther Leagues and Young People's Societies of all names to exert themselves in active work among the young. The field is large and the opportunities many for each one to do something toward guiding some troubled soul into the path which leads to the Kingdom. A gentle persuasion, a kind word fitly spoken, an encouraging smile, a sympathetic look, but better still, a godly example, will often do much to smooth the way of the seeker after truth and God. Let this Lenten season be noted among us for the piety, devotion and earnestness we exhibit in the work of gathering in the harvest of souls, and perchance not the least of the joyous Easter acclaims will be those issuing from the grateful hearts brought to the feet of Jesus through our instrumentality.

In the Passion history, that occupies our thoughts during this Lenten season, our attention is called to the strife between two of the disciples as to which should be the greater. Human nature is the same all the world over and in all times and generations, so that the grace of conciliation is one to be earnestly sought and prayed for. It is related of Bishop Dudley, of Kentucky, that when about to enter upon his diocese he was reminded that in that country a man had been known to kill another for treading on a dog, and he was asked what he would do about it. His reply was, "I'm not going to tread on the dog." After his location in that State he was met by a man who asked him, "D'ye preach final persever-

ance or fallen from grace?" His answer was, "I preach Christ and Him crucified." It showed the spirit of the man and insured the success which has attended his labors. A peaceful, quiet, Christlike spirit; what a blessing!

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Goethe says, "Nothing is more terrible than an active ignorance," and an old adage reads, "A little knowledge is a dangerous thing." This is true in Church work and the work of our Leagues and Societies, as well as in everyday life, and it behooves us to have that "fear of the Lord which is the beginning of wisdom," and that knowledge which alone comes through a constant study of the Word of God; a knowledge which enables us to be "all things to all men," and by our lives as well as our words to teach the peaceable fruits of righteousness.

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In St. Luke we are told that "He that is faithful in that which is least is faithful also in much," and St. Paul says, "Moreover it is required of stewards that a man be found faithful." What we need is faithful, earnest men and women, who shall be devoted to the work of the Church and to the advancement of Christ's Kingdom. A faithful priesthood is necessary, but a faithful laity much more so. The first to preach, the second to support. The world needs "faithful men who shall be able to teach others also," and as a qualification for this we are told that we must "be strong in the grace that is in Christ Jesus." Our attention is called to this fact by an account which we have read of a youth who at twelve years confirmed his baptismal vows, and died in his eighty-first year, having been sixty-nine years a member of the Church, fifty-two years a Church officer, regular in all his duties, and not having missed in his lifetime one Communion service.

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It has often been said, and truthfully so, that the Lutheran Church owes whatever progress she has made to foreign emigration, and that she has taken in at the front door, of native born members, about as many as she has let slip out at the rear; and that the desertions to other denominations of the latter class have been as many as the accessions. On the other hand, the acquisitions from other denominations have been comparatively few, while the best material in other Churches has been drawn from Lutheran sources. We think, however, that the tide has changed. The losses are fewer. The gains are greater. Our growth is more substantial. In an adjoining city, out of seven persons admitted to the Church by confession of faith, two only were Lutherans, while the other five were from as many different denominations. And in another city the recent accessions to one of our churches were members from Dutch Reformed, Presbyterian, Methodist, Baptist and Episcopalian churches. These two are not the only instances known to us. We say, therefore, the tide has changed.

—❦—

We are stewards. We will, every one, be called to account for the use we have made of our wealth. Even if we are saved, the use we have made of our money will make a tremendous difference in our position and condition in the world to come. It is high time that we begin earnestly to cultivate the grace of giving freely, regularly, proportionately. Every member of the Luther League ought to make it a fixed principle, continued through life, to give at least one-tenth of the yearly income to the cause of Christ. Let us begin now.

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Our President

The members of the Luther League will be pleased to learn that the president of the Luther League of America, Mr. William C. Stoever, of Philadelphia, who was confined in a hospital and his home for nearly two months, is again able to be about. Although still weak, he has been able to go to his office a few hours daily. The operation which was performed, we are glad to say, has been very successful, and we hope will relieve all further pain and suffering.

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Designs and estimates submitted.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—A new congregation was organized on January 27 at Flatbush, Brooklyn, by Rev. P. E. Fredlund. The church has a membership of fifty-four. For the present services will be held in the Dutch Reformed Chapel, corner Flatbush and Snyder avenues.

—St. Stephen's, Rev. Luther D. Gable, pastor, signalized the year by paying off the last of its mortgage indebtedness.

—The Church of Our Saviour, New York City, Rev. W. H. Feldman, pastor, has become self supporting. The congregation was organized in December, 1898.

—A Lutheran view of the meaning of Lent was given in the February 27th issue of the New York Advertiser. It was contributed by Rev. George U. Wenner, D. D., pastor of Christ Lutheran Church, and president of the Synod of New York.

Philadelphia.

—Funds will be collected for the building of a Lutheran Hospital in this city. Rev. N. E. Yeiser has been appointed solicitor for this work.

—Mrs. Eliza Park Barnitz, widow of Rev. S. B. Barnitz, D. D., died at the home of her son in Germantown on March 4, in her sixty-eighth year of age.

Chicago.

—Representatives of six of the Synods of the Middle West met in Immanuel Church, Chicago, February 17, to consider and arrange for the holding of a Bible Conference under Lutheran auspices on this territory. The subject was carefully canvassed by the committee, and after earnest deliberation it was unanimously decided to launch the movement and to hold such a conference in August of this year, and, if satisfactory arrangements can be made, upon the beautiful grounds of the Rock River Assembly at Dixon, Ill.

—Rev. C. E. Hoffsten, New York, has been called as pastor of the Salem Church, to succeed Rev. Dr. L. G. Abrahamson.

—The Gospel is being preached in thirteen languages in the 164 Lutheran Churches in Chicago.

Baltimore.

—Rev. I. C. Burke, D. D., has just celebrated the thirty-second anniversary of his pastorate of the Third Lutheran Church.

—Rev. Luther K. Probst, D. D., has accepted a call to Fairmount, W. Va., and removed there from this city.

Pittsburgh.

—Ground has been broken for the handsome new church to be erected by Christ Lutheran congregation, Rev. J. L. Smith, D. D., pastor.

—Rev. T. S. Brown, of Pittsburgh, has accepted a call to St. Stephen's Church, Lexington, S. C. Rev. Brown came to Pittsburgh fifteen years ago.

Denver.

—The basement Sunday School building of the Barnitz Memorial Church was consecrated January 10. The rooms will seat 400 people and cost, with the land, $11,575.

—Two members of the catechetical class of Trinity Church, Rev. Clarence N. Swihart, pastor, travel thirty-nine miles for instruction.

Kansas City.

—The new Children's Memorial Church, Rev. A. B. Shrader, pastor, was dedicated February 28.

Minneapolis.

—The Lutheran Hospital of this city has received a gift of $120,000 for the erection of new buildings, the donor being an unknown friend.

Miscellaneous.

—Mr. Cornelius Eckhardt, of Washington, a member of the Executive Committee of the Luther League of America, has suffered a relapse to ill health and has taken an extended trip abroad in hope of recovery.

—Plans have been completed and an excellent program arranged for the fortieth anniversary of the General Synod Boards of Home Missions, Foreign Missions and Church Extension, which is to be held in Zion Lutheran Church, Harrisburg, Pa., April 27 to 29.

—The General Synod Board of Home Missions reports the receipt of five bequests during the past four months, amounting to $7,140.83.

—Six new missions have been enrolled since January 1—one each in California, Oklahoma, Nebraska, Iowa, New York and Pennsylvania.

—A new college is to be established at Stirling, Neb., by the German Iowa Synod. The Western District has pledged to raise $13,000. Eighty acres of land and $7,000 have been promised by the city of Stirling.

—Nearly 300 laymen of the First German Lutheran Church, Berlin, Ontario, Rev. F. E. Oberlander, pastor, were addressed at their banquet, January 22, by Hon. John L. Zimmerman, Springfield, Ohio, and Rev. A. Homrighaus, Detroit. The general subject was "Laymen's Work in the Church."

—The annual report of the Mission in Guntur, India, gives some interesting figures.

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Among them are: The number of adults baptized during the year, 399; the number of children baptized, 829; the net increase in the baptized membership, 310; the total baptized membership, 37,255. The increase is regarded as small, and is accounted for by the reduction in the missionary staff. The work of the Mission is carried on in 757 villages by 616 workers, of whom 279 are evangelistic workers and 337 are school teachers.

—The Hon. Charles A. Schieren, of New York, has transferred to the Church Extension Society of the Southwestern Virginia Synod an equity of $1,500 in the Lutheran Church property at Bristol, Tenn., representing money advanced by him to that congregation.

—Rev. M. P. Hocker has been pastor of St. John's Church, Steelton, Pa., for twenty-six years, and the anniversary was marked with a special sermon on February 7. The Church numbers 625 and the Sunday School nearly 800.

—Suitable and attractive Lenten announcement calendars have been issued by many of our churches.

—It was announced recently that St. John's Church, Cumberland, Md., Rev. W. Edgar Pierce, pastor, has introduced the Common Service, the other three General Synod Churches of this city having begun the use of it before.

—Rev. J. W. Richard, D. D., LL. D., Professor of Homiletics and Ecclesiastical Theology in Gettysburg Seminary, died at his home in Gettysburg on Sunday, March 7, 1909. For many years Dr. Richard had been identified with the educational work of the General Synod branch of the Lutheran Church.

—After struggling to maintain a precarious existence for many years, the old "Union Church" in South Altoona, Pa., went into the hands of the Sheriff and has been sold. Grace Lutheran Church purchased it, and after six months of work there Pastor McCauley and his congregation have fully demonstrated that where a union church has died for lack of support a Lutheran Church can live and flourish. A total attendance of 210, with a young men's class of thirty-three and a young women's class of forty, are suggestive figures.

—Concordia Seminary, St. Louis, Mo., has this year 206 students; the Springfield, Ill., Seminary has 134; Mt. Airy, 59; Rock Island (Swedish), 58; Columbus, Ohio (Joint Synod), 52; Chicago, Ill, 49.

—Rev. F. L. Sigmund, D. D., whose work in Carthage College for the past nine years met with such signal success, has resigned the presidency of that institution. The resignation took effect March 1, and Dr. Sigmund has taken up new work with the Bible Teachers' Training School, New York City, to which he was recently elected. He leaves Carthage College with its $250,000 endowment fund completed.

—Midland College, Rev. M. F. Troxell, D. D., president, is making a special effort to complete the $15,000 endowment, in order to secure the offer of Mr. Carnegie of a $15,000 new library.

—Rev. Prof. J. N. Kildahl, president of St. Olaf College, is obliged to relinquish all work on account of his health. He is at present undergoing treatment in the Swedish Hospital in Minneapolis, Minn.

—The Chautauqua Lutheran Association recently purchased two lots in a very good location at Chautauqua, paying $2,250 for same, on which they expect in the near future to erect a new building for the Lutheran headquarters. The building and ground will cost about $10,000. Their present headquarters in the Rev. I. O. Baker Building are not nearly large enough for the many Lutherans who go to Chautauqua.

—The Council of St. James' Church, Gettysburg, Pa., Rev. Jacob A. Clutz, D. D., pastor, has unanimously decided to build a new and larger church. The growth of the work has made a new building an absolute necessity.

—According to the provisions of the will made by the testator, Mr. Alfred Fellows, in the year 1866, a legacy of $3,520 recently came into the posession of the trustees of the Third Lutheran Church of Rhinebeck, N. Y., of which Rev. L. D. Wells, D. D., is pastor.

—The faculties and students of institutions of higher learning in the United States and Canada last year contributed $116,712.59 for missions. The largest contributors are students in theological schools, and those who gave least were students in medical schools.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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REV. PAUL H. ROTH.....Literature Secretary Beloit, Wis.
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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Luther League of America

Statement No. 5

February 1st to February 28th, 1909.

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Central L. L. of Philadelphia, Pa.....	$10.00
L. L. of Buffalo, N. Y.—Balance of 1908....	56.90
St. Paul's L. L. of Syracuse, N. Y.....	5.00
St. John's Chapel L. L. of West Albany, N. Y.	5.00
St. Luke's, Allentown, Pa.....	2.70
Zion, Siegfried, Pa.....	3.00
St. John's, Easton, Pa.....	6.00
	$88.60
Previously reported	477.62
	$566.22

Respectfully submitted,
C. T. A. ANDERSON, Treas.

Chicago, Ill., February 28th, 1909.

NEW YORK

The annual convention of the Luther League of New York State will be held in the Church of the Redeemer, Utica, Tuesday, Wednesday and Thursday, May 18, 19 and 20. The theme of the convention will be "Education and Concentration for Our Church," in harmony with which the committee is preparing an interesting and helpful program.

New York City District.

—The Luther League of New York City held its annual dinner at the Tuxedo on February 15. About 100 covers were laid. President E. F. Eilert, A. M., acted as toastmaster. As this was his first appearance before the League since his election to the presidency, Mr. Eilert took occasion to thank the Leagues for the honor conferred, and to explain that the rapid development of the League in its early days, calling him to other work, had prevented his being called to this office earlier.

Rev. F. B. Clausen, pastor of the Church of the Epiphany, spoke on "Why I Believe in the League." Every church organization, he said, should strive to make itself superfluous. But that time has not yet come for the League. He said he believed in the League because of its name, its motto and its accomplishments. The League has furnished literature upon which the young Christian may feed. It has put men into the ministry.

Rev. C. L. Smith pastor of Holy Trinity Church, spoke of "Positivism." The "positivist," he said, is the person who does things. Works built upon faith were commended. Those in the Church who when called upon for gifts or service always respond are the positivists. The League develops such people. The Church has been charged with neglect of its poor. The charge has some foundation. But the Church is beginning to refute the charge by its Inner Mission work. The League can help in this.

Dr. Frank A. Schmidt, first president of St. John's Social Union, now connected with the League, spoke of "Luther's Work for Education." Dr. Schmidt, who is the principal of one of the city public schools, traced to Luther's ideas all the forms of school work now employed for the advancement of our youth.

Among the representatives of the Brooklyn League present was President C. F. W. Fritschler, who presented the greetings of his League and urged the value of fraternity between the two organizations of the Greater City.

—At the last regular business meeting of the New York District League, held February 26, Mr. F. N. Bunger was elected treasurer in place of Mr. Edwin Henes, Jr., who was obliged to decline the election. It was decided to have at the next meeting an address on Inner Mission work. Some very effective extension work is being done, and it is expected that within a few months there will be several applications for membership.

—At the recent annual meeting of the Luther League of Epiphany Church, Mr. G. Speckel, Jr., was made president; Mr. Geiger, vice president; Miss Ihle, secretary; Mr. W. Weilage, financial secretary; Miss Preusch, treasurer.

Brooklyn District.

—On Monday evening, January 25, the young people of the new St. Mark's congregation, Windsor Terrace, organized a Luther League with twenty-one members. President Fritschler, of the Brooklyn District League, was present and assisted in the work of organization. The new League adopted the Model Constitution.

—The first regular meeting of the newly organized League of St. Mark's Church, Windsor Terrace, Brooklyn, was held on Monday evening, February 8, with twenty-one charter members present. The society resolved to include among its charter members all those who join

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at the next February meeting, which will probably increase the membership to twenty-eight. The election of officers resulted as follows: President, Paul C. H. Holter, 615 Greenwood avenue; vice president, William Wittmer; secretary, Alice Tiedeck, Reeves place; financial secretary, George Koestner; treasurer, Albert Ropte; librarian, Irwin Wittmer. The meeting proved to be a very interesting one, and all members are enthusiastic to accomplish results. It will be remembered that St. Mark's was started last summer as a mission by Rev. Wasmund and members of St. John's Church. Rev. F. Holter, who was called to take charge of the work, assumed duties on January 1, and the progress is very encouraging. There are now over 100 contributing members. The Sunday School has an enrollment of about 130. The Ladies' Aid Society, which was organized in January, has eighteen members.

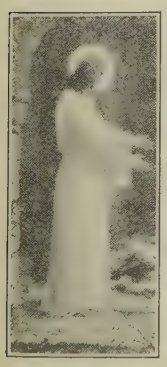
—In the Lutheran Church of the Holy Trinity, Hollis, Rev. H. Schroeder, pastor, there is a Luther League of twenty-four members, recently organized. The officers are: President, Rev. Schroeder; secretary, Miss Homeyer. At the regular meeting on March 8 there were present Mr. C. F. W. Fritschler, president of the District; Mr. D. W. P. Meyerholz, vice president, who spoke to the new League of the character of the organization and its plans for work. The League decided to ask admission into the District League.

Rhinebeck District.

—The annual convention of the Rhinebeck District will be held on Tuesday, May 4, at Athens, N. Y. Rev. Howard L. Snyder, of Rondout, N. Y., will deliver the principal address. George L. Snyder, of Rondout, is president of the District League.

Albany and Susquehanna District.

—The second annual banquet of the Luther League of Albany and vicinity took place at Keeler's Hotel, Maiden lane, Albany, Tuesday evening, February 16. The large gathering of Leaguers at this function demonstrated that this is to be a permanent affair each year. Members of the Luther League were present from all parts of the State. About 125 attended, and just before departing a rising vote of thanks was given the speakers of the evening,



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and also the committee in charge, to whom all credit is due for the manner in which the supper was carried out. The speakers of the evening were as follows: Toastmaster, Rev. Oscar Krauch; "Albany," Prof. John A. Howe, Jr.; "Our Young Men," Rev. U. H. Graves; "Our Relation to America's Future," Hon. D. D. Frisbie; "The Capital I," Rev. G. C. Berkemier, D. D.

—Mr. Garret Menges, who has been a member of St. John's Luther League, Albany, for the past fifteen years, and financial secretary of the League for the past six years, has accepted a position at Rutland, Vt. Mr. Menges will be missed in St. John's League. His former associates wish him success in his new field.

NEW JERSEY

—Mr. Louis von Gilluwe, of Ocean Grove, president of the Luther League of New Jersey, is making official visits, as far as can be arranged, to all societies connected with the State League. On Wednesday evening, February 17, he visited the League of Holy Trinity Church, Elizabeth. He had also visited the societies of churches at Millville, Riverside and Newark. His addresses are of a helpful and encouraging nature.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held at York on July 6, 7 and 8.

Philadelphia District.

—Noonday Lenten services are being held under the auspices of the Philadelphia District Luther League in the Y. M. C. A. Building, Arch street, above Broad, every weekday during Lent, 12:25 to 12:50 o'clock.

Bucks, Montgomery and Chester Counties District.

—The fifteenth annual convention of the Bucks, Montgomery and Chester District Luther League was held in Trinity Church, Quakertown, Rev. D. H. Reiter, pastor, February 22. The morning session was opened by the Rev. N. E. Miller. One new League, that of Grace Church, Hatfield, was admitted. The following officers were elected: President, H. W. Weidner, Pottstown; vice presidents, C. M. Berkemeyer, Cellersville, and C. F. Ash, Phoenixville; recording secretary, Mrs. N. Y. Ritter, Quakertown; corresponding secretary, Miss Bertha Benderwalt, Royersford; treasurer, A. B. Walp, Quakertown. Prof. A. A. Kunkle presented the cause of Luther League Hall for Muhlenberg College, and Miss Martha Rydberg, of Norristown, read a paper on "Bible Study." At the afternoon session a paper was read by Mrs. Sydney R. Kepner, of Pottstown, on "The Most Profitable Course for Devotional Meetings of Our Luther Leagues," and addresses were delivered by State President A. T. Michler on "The Message of the Luther League to the People," and by Frederick A. Reiter, of the Theological Seminary, on "The Luther League and Home Missions." Special musical numbers were rendered by Miss Pearl R. Fisher and Henry C. Detweiler, members of Trinity choir. The address of the evening was delivered by the Rev. Dr. J. A. W. Haas, of Allentown, who held the closest attention of his audience during the delivery of his lecture on the subject, "Not Laurels, but Lillies." Twenty-seven Leagues were represented at the morning session, which number was increased during the day. At each session the auditorium of the church was entirely filled.

Greensburg District.

—A Junior League was organized at Ligonier, Rev. C. A. Naumann, pastor, February 7, 1909, with nineteen members. The officers are: President, Miss Alice Lohr; vice president, Ross Eby; secretary, Miss Edna Graham; treasurer, Miss May Shaffer. The young people are active in their new work, and good results are expected for the Church.

—The Luther League of the Penn Lutheran Church recently elected the following officers for the year: President, John Nelson; vice president, John Herholz; secretary, Elsie Herholz; assistant secretary, Edith Larson; librarian, Mabel Nelson; assistant librarian, Harry Hyde; organist, Lucie Weitz; assistant organist, Marguretta Landis.

Catawissa District.

—The Catawissa District Luther League has received and accepted an invitation from the League of Trinity Church, Milton, Rev. J. M. Reimensnyder, D. D., pastor, to hold the annual convention there in September of this year. The date of the convention will probably be September 2 and 3. All interested are urged to keep the matter in mind and to pray for the League cause. The president of the District League expresses the desire to see all Luth-

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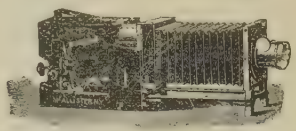

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eran pastors and young people's societies in the District affiliated.

Berks County District.

—The Berks County District League will hold its sixty-second quarterly convention April 1, in St. James' Lutheran Church, Reading, Rev. M. Luther Zweizig, pastor. The general theme of the convention will be "Church Extension," and the speakers selected are Rev. J. H. Kuder, Rev. W. F. Bond, Rev. J. Franklin Snyder, Mr. Charles S. Rhoads and Rev. Charles L. Fry.

Pittsburgh District.

—The following Convention Executive Committee has been appointed to prepare and carry out the local plans in connection with the convention of the Luther League of America in 1910: Charles W. Fuhr, chairman; Mrs. S. N. Carpenter, the Misses Anna Kempf and Emma Brogl, Revs. E. A. Trabert, Robert W. Woods and Jerome M. Guss, Messrs. C. W. Herman Hess, M. A. Unger, K. J. F. Wilharm, Oscar Oetting, Charles Zoller, James McC. Frank and William N. McNair, Esq. This committee has already started to work, and if the plans already prepared are carried out, the convention ought to be a great success.

Lancaster District.

—The Luther League and the Martin Luther Brotherhood of Grace Church, Lancaster, Rev. C. Elvin Haupt, D. D., pastor, united in a patriotic service February 23, commemorating the birth of Lincoln, the death of Luther (February 18, 1546) and the birth of Washington. Hon. J. P. McCusk, Mayor of Lancaster, delivered the principal address, and several patriotic organizations were present.

Northwestern District.

—The two Luther Leagues of St. John's Church, Erie, Rev. G. A. Benze, pastor, celebrated their anniversary Sunday evening, February 7. They number about 400 members, and contributed over $800 to the different Church objects. Rev. A. C. Sumons delivered a scholarly anniversary sermon.

WEST VIRGINIA

Ohio Valley District.

—At the annual meeting of the Luther League of Zion Lutheran Church, Wheeling, the following officers were elected: President, Henry Beneke; vice president, William Colmar; secretary; Miss Clara Stroebel; treasurer, Miss Meta Beneke. After the business session a social hour was enjoyed. On the evening of January 21 an illustrated lecture, entitled "How We Got the Bible," was given by the pastor, Rev. A. L. Benze.

OHIO

—The Luther League of St. John's Lutheran Church, East Liverpool, Ohio, on February 19 celebrated its ninth anniversary. "The League and Its Work" was the subject of an address by Mr. C. W. Herman Hess, of New Castle, Pa., treasurer of the Pittsburgh District Luther League, and the second address was given by G. A. Baldwin, Esq., of Rochester, Pa., a member of the Executive Committee of the Luther League of America. Following the devotional service were a short musical program and short talks by several members and visitors, refreshments and a social good time in the basement. The following officers were recently elected to serve St. John's Luther League for 1909: President, S. Luther Gilbert; vice president, Mr. Henry Horst; secretary, Mr. Philip Reinartz; treasurer, Miss Celia Auberger.

—A Luther League has been organized in the Lutheran Church at Continental, Rev. J. Walter Bressler, pastor.

ILLINOIS

Chicago District.

—The Concordia Luther League has decided to establish a Christian high school in that city. The school must conform to the teachings of the Synodical Conference, and the building will provide a hall for League and teachers' conferences.

—Lenten services are being held in the Masonic Temple under the auspices of the District Luther League.

Tri-City District.

—The executive committee decided to hold the March quarterly meeting at the Swedish Lutheran Church of Moline, and the June quarterly meeting will be a steamboat excursion on the Mississippi. An extension committee was appointed, which, it is hoped, will add another League or two to our District.

—The annual business meeting of the Luther League of Grace Church, Rock Island, was held January 14, in the lecture room of the church. Officers for the new year were elected as follows: President, John H. Hauberg; vice presi-

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dent, Miss Ellen Rosencrantz; secretary, Miss Carrie Olson; treasurer, Miss Esther Edwall; organist, Miss Mamie Peterson.

Fox River Valley District, North.

—The Fox River Valley District Luther League, North, held its eighth annual convention at the Bethlehem Swedish Lutheran Church, Elgin, on February 18. The following officers were elected for the ensuing year: Carl Johnson, St. Charles, president; Rev. G. S. Swenson, Aurora, vice president; L. C. Young, Elgin, recording secretary; Emil Linder, Geneva, corresponding secretary; A. E. Freeman, Aurora, financial secretary; Mrs. L. C. Young, Elgin, treasurer. There were five Leagues with thirty-two delegates and four pastors present. Reports from the local Leagues were gratifying. The District League will hold rallies every three months in the future, instead of twice a year. In the evening the address of welcome was made by Rev. Kraft, and an address on the subject, "In the Garden of God," was delivered by Rev. C. A. Wendell. The convention sent a message of greeting to the Luther League in Porto Rico.

—The Luther League of Holy Trinity Church, Elgin, Ill., Rev. B. F. Hoefer, pastor, recently undertook work in aid of the Deaconess cause. This church recently installed a new pipe organ at a cost of $2,500, half of which was the gift of Mr. Andrew Carnegie.

WISCONSIN

—The preliminary work toward actual organization of a District Luther League comprising the Luther Leagues in Milwaukee has been done and the League is expected to be organized on May 5. A meeting of representatives of the local Leagues was held February 28, at which Mr. Frank Paeshe, president of the Reformation League, presided and Miss May Gall was secretary. It was arranged to hold a rally to inaugurate the new League. At this meeting the principal address will be made by Rev. William Eckert, of Racine, president of the Wisconsin State League, and it is expected that a permanent organization wil be effected.

MINNESOTA—NORTH DAKOTA

Red River Valley District.

—The annual convention of the Red River Valley District League was held at Enderlin, N. Dak., on March 6 and 7. A complete report of the proceedings is expected for the next issue.

—The officers of the Luther League of St. Olaf College, Northfield, Minn., are as follows: President, Ignatius Bjorlee; vice president, Dora Idtse; secretary, Edith Berg; treasurer, T. S. Stockdahl; chorister, C. E. Ulvestad. The League meets regularly in the college chapel at a quarter before 6 Sunday evenings.

OKLAHOMA.

—A Luther League of fifteen charter members was recently organized in the First Lutheran Church, Oklahoma City, Rev. George Berswanger, pastor. Officers: Charles J. Ehret, president; Miss Mary Lehman, vice president; Miss Helen Beam, secretary; Ed E. Ehret, treasurer, and Miss Ona Condon, organist. Fifteen subscriptions for the Luther League Review were given and plans are being made for the study of the first Reading Course.

CANADA

—The Luther League of St. Paul's Church, Guelph, Ont., Rev. H. A. Kunkle, pastor, treated the general public to a lecture February 2, on "Switzerland: Rambles in Pleasant Places," by Mr. F. Merner, of New Hamburg. Music formed a part of the entertainment.

—A Luther League was recently organized in the First English Lutheran Church, Winnipeg, Manitoba, Rev. P. E. Baisler, pastor. The officers are: Manvil Hendrickson, president; J. Henry Helwege, vice president; Miss Annette Linnell, secretary, and Miss Jennie Petersen, treasurer. The League has already undertaken the purchase of a new organ for the Church.

—The Luther League of Zion's Church, Lunenburg, Nova Scotia, has placed a marble baptismal font in the church.

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One never knows a man till he has refused him something and studied the effect of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.—Exchange.

—❧—

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Augsburg Confession, Art. XIV—The Call to the Ministry

I Cor. 12:28-31; II Tim. 2:2; Titus 1:5.

Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Show the connection between the Scripture lessons and the Topic. What is the regular call to the ministry? How are men prepared for the call?

Lessons for our own lives: We have reason to be thankful for the Scriptural doctrine of the Church, which limits the office belonging to the ministry to those regularly called. It prevents men self-called, claiming direct and immediate revelations and setting forth doctrines not of God but of their own from entering upon the rights and duties of a pastor of the flock. It puts in the hands of the Church, the whole Church, laymen as well as pastors, the important duty of testing and declaring the fitness of those who desire "the office of a bishop." It recognizes the voice of God, and the call of God, not in some one man's notion concerning himself, but in the judgment of the Church, to which God has promised the abiding gifts and guidance of the Holy Spirit. It secures to the Church freedom from the intrusion of fanatical spirits, and to the man who is called a secure confidence that he undertakes his office by the will of God.

We should eagerly look for those to whom God has given gifts of mind, body and spirit that justify the hope that He, through the Church, will call them into the ministry. The agencies through which one is led to desire the office of a pastor, and to enter upon a course of theological study, prepare the way for a call, and, normally, result in the extending of the call by the Church, "the desire of parents; the suggestion of a pastor or teacher or friend, particularly at some critical point in life, as confirmation, or at an illness, or under severe affliction or bereavement; the general opinion of some circle of Christian friends, determined by the interest and efficiency of the person concerned, in Sunday-school or other congregational work, or other forms of Christian labor," are such agencies (Jacobs' "Summary of Christian Faith"). The continued supply of pastors for the continuing needs of the Church demands two things: That each Christian boy or youth ask himself earnestly, and seek earnestly of God in prayer for the

(*Continued on next page.*)

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The Juniors in March

DEPARTMENT EDITOR, C. ELVIN HAUPT, D.D., LANCASTER, PA.

INTERESTING DATES.—March 3, 1861. Serfs set free in Russia.

4th.—1522, Luther left Wartburg Castle, after a stay of ten months, to reappear suddenly, March 7, in Wittenberg, and preach against the fanatics who had arisen there.

4th.—1909, inauguration of President Taft at Washington, D. C.

6th.—1475, birth of Michael Angelo.

7th.—Second Lenten Sunday. Gospel story: The Syro-Phœnician woman's faith. St. Matt. 15:21-28.

14th.—Third Lenten Sunday. Gospel story: The Stronger One overcomes the strong foe. St. Luke, 11:14-28.

15th.—Birthday of President Jackson, in 1767.

16th.—Birthday of President Madison, in 1751.

18th.—Birthday of President Cleveland, in 1837.

20th.—Birthday of President Tyler, in 1790.

21st.—Fourth Lenten Sunday. Gospel story: Feeding the Five Thousand. St. John, 6:1-15. Birthday of John Sebastian Bach, 1685.

28th.—Fifth Lenten Sunday. Gospel story: Jesus shows that He is the Son of God. St. John, 8:46-59.

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THE SEASON CALLED LENT.—It is a very old custom to appoint by common consent a term of forty days next before Easter, for thought and prayer, to remind ourselves of the forty days spent by our Lord in the Wilderness of Judea. The term begins on a Wednesday. It is called Ash Wednesday because the people on that day appeared with ashes sprinkled upon them in token of their being very humble, and "as dust and ashes in the sight of God."

The Lord's days, six in number, that occur during Lent are considered "in Lent" rather than "of Lent." Were they counted, the full number of days would be forty-six. The last Sunday in Lent is known as Palm Sunday, because the Gospel story tells of the palm branches waved and the hosannas sung when Jesus meekly rode into Jerusalem to give His innocent life for the sin of the world. The final week is called Passion Week and contains "Holy Thursday," reminding us of the Lord's Supper and betrayal, and "Good Friday," commemorating His death upon the cross, and His being laid in the sepulchre of Joseph.

There are no thoughts more solemn than those which Lent always inspires. And though the days of Lent are but forty, the spirit of self denial for the good of others extends from Lent over all the other parts of the Christian year in the life of every true follower of Jesus.

—❦—

The Junior Topics are winning the favor of the Church in all directions. Booklet No. 7 is full of a varied supply of thought.

—❦—

Easter Sunday is always the first Lord's Day after the first full moon after the spring equinox. This is due to the Old Testament plan of appointing the Jewish Passover. As the full moon may occur at any time for twenty-nine days, Easter may be a month earlier or later than at other times between March 22 and April 25.

—❦—

What a blessed work is that of the Christian training of the young!

Do we pray, as we ought, for our Juniors?

—❦—

It is the object of the Junior League to start and strengthen Christian habits until they are fully established. Let us help our Juniors to find and use their talents!

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THOUGHTS.—A child is not always dull who seems to be. Some are strong in one direction only. It will be a good reference some day, when a boy or girl is looking for a position, if it can be said of him or her that each was a faithful member of the Junior League.

Perhaps the boys and girls would care to help to collect a cabinet of curious and interesting things, in helping to furnish the Junior League room.

—❦—

The excellent picture of Lincoln which appeared on the first cover page of our February number was kindly loaned to us by the publishers of The Independent.

Luther League Topics

(*Continued from page* 33.)

answer, Am I needed in this office? Does the Lord want me? and that each parent, Sunday-school teacher, pastor and Christian friend suggest to those who seem to give evidence of the necessary gifts that they consider with sincerity and prayer the need and duty of their offering themselves for this best of all service.